

|| śrī-śrī-gaura-gadādharau vijayetām ||

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

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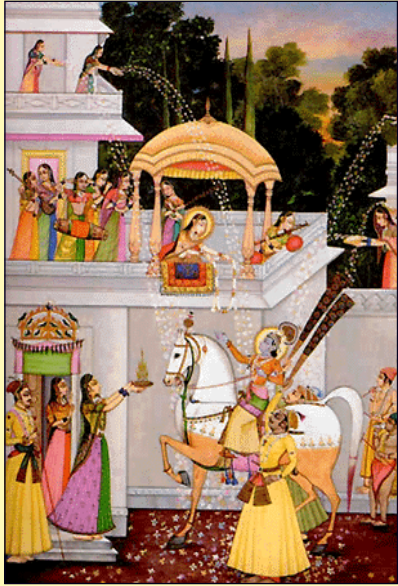
QUALITIES OF KṚṢṆA (22-25)

(22) *vaśī*: master of one's senses

vaśī jitendriyaḥ proktaḥ

“Master of one's senses has his senses under control.”

*uddāma-bhāva-piṣunāmala-valgu-hāsa-
vrīḍāvaloka-nihato madano'pi yāsām
saṁmuhya cāpam ajahāt pramadottamās tā
yasyendriyam vimathitum kuhakair na śekuḥ*



This is illustrated in ŚB (1.11.37): “Although the queens, who have won over lust, conquered Cupid himself with their beautiful smiles and bashful glances that were all spotless and indicated profound love, making him thus give up his bow in bewilderment, they could not agitate the senses of the Lord with their deceitful amorous gestures.”

(23) *sthiraḥ*: persevering *āphalodaya-kṛt sthiraḥ*

“He who works steadily until achieving his goals is **persevering**.”

*nirvedam āpa na vana-bhramaṇe murārīr
nācintayad vyasanam ṛkṣa-vilapraveṣe
āhṛtya hanta maṇim eva puram prapede
syād udyamaḥ kṛta-dhiyām hi phalodayāntaḥ*

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“Kṛṣṇa did not loathe wandering in the forest looking for the Śyamantaka jewel, and did not consider distress on entering the cave of Jāmbavān. Having taken the jewel, He returned to Dvārakā. Those of steady intelligence persevere in their efforts until attaining the result.”



(24) *dāntaḥ*: patient

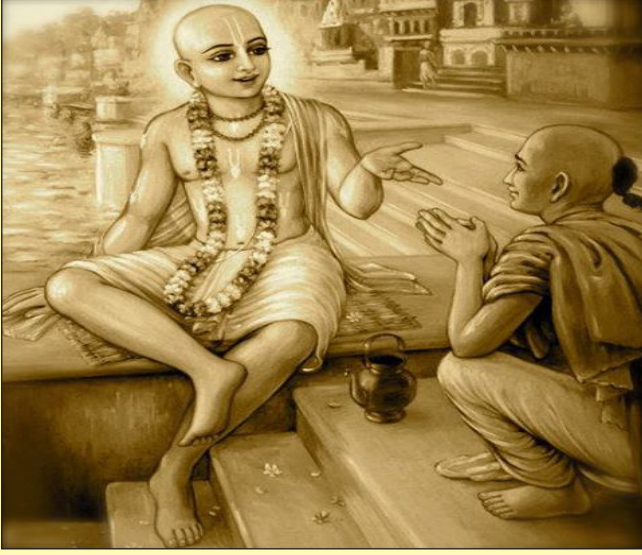
sa dānto duḥsaham api योग्यां kleśam saheta yaḥ

“A person who endures difficult but necessary suffering is **patient**.”

*gurum api guru-vāsa-kleśam avyāja-bhaktiyā
harir ajagaṇad antaḥ komalāṅgo'pi nāyam
prakṛtir atidurūhā hanta lokottarāṇām
kim api manasi citraṁ cintyamānā tanoti*

“Although Kṛṣṇa's body was very soft, He did not consider in His heart the enormous difficulties of living at the house of His guru, because of His sincere devotion. One's mind gets filled with wonder upon contemplating the inscrutable character of extraordinary people.”

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(25) *kṣamā-śīlah*: [tolerant](#)

kṣamā-śīlo'parādhānām sahanah parikīrtyate

“He who endures offenses of others is called **tolerant**.”

*prativācam adatta-keśavaḥ śapamānāya na cedi-bhūbhyte
anuhūṅkurute ghana-dhvaniḥ na hi gomāyu-rutāni keśari*

An example from Śiśupāla-Vadha, Māgha-Kāvya (16.25):

“Though Śiśupāla was cursing Kṛṣṇa, He did not give any response. The lion replies to the thunder, but not so to the howl of the jackal.”

*raghuvara yad abhūs tvam tādṛśo vāyasasya
praṇata iti dayātur yac ca caidyasya kṛṣṇa
pratibhavam aparāddhur mugdha-sāyujyado'bhūr
vada kim apadam āgas tasya te'sti kṣamāyāḥ*

Another example from Yāmunācārya's Stotra-Ratna (60):

“O Rāmacandra, best of the Raghus! You were so merciful to the crow who pecked Mother Sītā's breast, but who then offered obeisances to You. O Kṛṣṇa, so forgetful of others' sins! You gave attractive impersonal liberation to Śiśupāla, who offended You for many lifetimes. Tell me, what offense is there that You would not tolerate?”



--Śrī Bhakti-Rasāmṛta-Sindhu, 2.1.105-113; --images from theliving-moon.com, harekrṣṇa.de, thekrishnastore.com, & indianetzone.com

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DIVINE AND ĀSURIC NATURE IN RELATION TO GO, VEDAS AND BRĀHMAṆAS

published by Murāri dās, Argentina

Previously we have already discussed the reasons why *Go* is so special. We have seen how *Go* is beneficial for humanity, and also how *śāstras* show their speciality. Something which is beneficial, not only for oneself but also for all beings, is worthy of respect and affection.

When something is the object of our affection, its protection is a natural consequence. This protection is always performed by persons who are in search of happiness and development of all beings, while other persons seek their own satisfaction without considering the expense and suffering of others, exploiting whatever object that can give them happiness or sensual enjoyment.

In Bhagavad-Gītā, two types of beings are shown:

dvau bhūta-sargau loke 'smin daiva āsura eva ca

“O son of Pṛthā, in this world there are two kinds of created beings. One is called the divine and the other *āsurica*.” (BG 16.6)

These beings are differentiated by their qualities:

śrī-bhagavān uvāca

*abhayaṁ sattva-saṁsuddhir jñāna-yoga-vyavasthitiḥ
dānaṁ damaś ca yajñaś ca svādhyāyas tapa ārjavam
ahiṁsā satyam akrodhas tyāgaḥ śāntir apaīśunam
dayā bhūteṣv aloluptvaṁ mārḍavaṁ hrīr acāpalam
tejah kṣamā dhṛtiḥ śaucam adroho nātimānitā
bhavanti saṁpadaṁ daivīm abhijātasya bhārata
dambho darpo'timānaś ca krodhaḥ pārūṣyam eva ca
ajñānaṁ cābhijātasya pārtha saṁpadam āsurīm*

Bhagavān said: “Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity, simplicity,

non-violence, truthfulness, absence of anger, renunciation, tranquility, freedom from slander, compassion for all living entities, non-covetousness, gentleness, modesty, absence of fickleness, vigor, forgiveness, fortitude, cleanliness, absence of revenge, and freedom from conceit — these, O son of Bharata, belong to godly men endowed with divine nature.

Pride, arrogance, conceit, anger, harshness and ignorance belong to those of *āsurica* nature, O son of Pṛthā.” (BG 16.1-4)

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And while some qualities liberate us, others cause our bondage:

daivī saṁpad vimokṣāya nibandhāyāsūrī matā

“The divine qualities are deemed to lead to liberation and the *āsurica* ones to bondage.” (BG 16.5)

punyaḥ punyena karmaṇā bhavati pāpaḥ pāpena

“One becomes pure by pure actions, and evil by evil actions.” (Bṛhad-Āraṇyaka-Up. 4.4.5)

But from which do we get liberated? Which is what binds us? The answer is related to what is obtained, viz. to the fruit of these actions.

*guṇānvayo yaḥ phala-karma-kartā kṛtasya
tasyaiva sa copabhoktā*

“Bewildered by the modes of nature, the conditioned soul performs fruitive acts and then experiences their results.” (Śvetāśvatara-Upaniṣad V.7)

aneka-citta-vibhrāntā moha-jāla-samāvṛtāḥ

prasaktāḥ kāma-bhogeṣu patanti narake ‘śucau

“Thus perplexed by various anxieties, entangled in the net of delusion, and addicted to the gratification of desires, they fall into foul hell.” (BG 16.16)

By hell we understand an extreme situation. This is the summary:

*yady adharma-rataḥ saṅgād asatām vājitendriyaḥ
kāmatmā kṛpaṇo lubdhaḥ straiṇo bhūta-vihimsakaḥ
pasūn avidhinālabhya preta-bhūta-gaṇān yajan
narakān avaśo jantur gatvā yāty ulbaṇam tamaḥ
karmāṇi duḥkhodarkāṇi kurvan dehena taiḥ punaḥ
deham ābhajate tatra kiṁ sukham martya-dharmināḥ*

“If a human being is engaged in sinful activities, either because of bad association or because of the inability to control his senses, such a person is full of desires, miserly, greedy for pleasure, and covetous of women.

He is violent towards other beings and kills animals against the rules. He worships ghosts and spirits and goes helplessly to hell. He attains a body characterized by the mode of ignorance. With his body he performs actions which create future suffering and by which he attains another body.

What happiness can there be for one who engages in activities terminating in death?” ŚB 11.10.27-29 (See also BG 16.19-20)

These two classes of beings (divine and *āsurica*) are also differentiated by their action. It is here that we can see the way in which they treat *Go*, *brāhmaṇas* and the Vedas, which are meant for everybody’s well-being and happiness.

Activities that have to do with protection and service are eternally performed by the Īśvara Himself, Who descends in order to protect *Go*, His devotess and everything related to them:

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śrī-śuka uvāca—

*go-vipra-sura-sādhūnām chandasām api ceśvaraḥ
rakṣām icchāms tanūr dhatte dharmasyārthasya caiva hi*
Śrī Śukadeva Gosvāmī said: “For the sake of protecting the *Go*, *brāhmaṇas*, gods, devotees, the Vedic literature, *dharmā*, and *artha*, the Īśvara accepts the forms of *avatāras*.” (ŚB 8.24.5)

*kṛīḍan vidhatte dvija-go-surāṇām kṣemāya
karmāny avatāra-bhedaiḥ
mano na tṛpyaty api śṛṅvatām naḥ
susloka-mauleś caritāmṛtāni*

“Please describe how Kṛṣṇa in different *avatāras* performs pastimes, producing auspiciousness for the *brāhmaṇas*, *Go* and *devatās*. Though hearing the sweet pastimes of the most glorified beings, our minds are never satisfied.” (ŚB 3.5.7)

*namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya govindāya namo namaḥ*

“Obeisances to Govinda, Kṛṣṇa, Who is the *deva* of *brāhmaṇas*, the well-wisher of *Go* and the *brāhmaṇas*, and the well-wisher of the entire world.”

(Viṣṇu-Purāṇa 1.19.65)



*kṛṣṇāya vāsudevāya devakī-nandanāya ca
nanda-gopa-kumārāya govindāya namo namaḥ*

“I repeatedly offer respects to Kṛṣṇa, the son of Vasudeva, Who gives joy to Devakī, Who is the child of Nanda Gopa and Who satisfies *Go*.” (ŚB 1.8.21)

*śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-
rājanya-vamśa-dahanānapavarga-vīrya
govinda go-dvija-surārti-harāvātāra
yogeśvarākhila-guro bhagavan namas te*

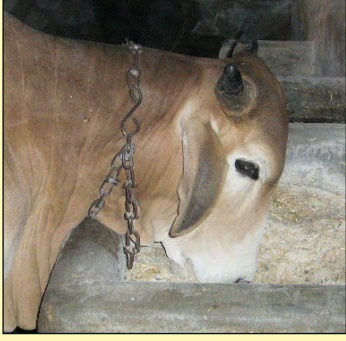
“O Kṛṣṇa! O friend of Arjuna! Best of the Yādavas! Destroyer of the kings who harmed the earth! Lord of undiminished strength! Govinda! Destroyer of the suffering of *Go*, *brāhmaṇas* and *devatās*! Master of *yoga*! Guru of all! O Bhagavān! I offer obeisances to You.” (ŚB 1.8.43)

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Also a *bhakta* follows the example of Bhagavān, and gets engaged in protecting *Go*, *brāhmaṇas*, Vedas etc:

bṛhaspatir brahma-vāde ātmavattve svayaṁ hariḥ bhaktyā go-guru-vipreṣu viṣvaksenānuvartiṣu

“In spiritual knowledge, Pṛthu Mahārāja was like Bṛhaspati, and in self-control like Hari Himself. As far as his *bhakti* was concerned, he was a great follower of devotees who were attached to *Go-sevā* and service to the spiritual master and the *brāhmaṇas*.” (ŚB 4.22.61-2)



annam coru-rasam tebhyo dattvā bhagavad-arpanam go-viprārthāsavaḥ sūrāḥ praṇemur bhuvī mūrdbhiḥ

“The Vṛṣṇis, whose lives were dedicated to *Go* and *brāhmaṇas*, after presenting the *brāhmaṇas* with tasty food offered to the Lord, paid their *praṇāmas* by touching the heads to the ground.” (ŚB 3.3.28)

svasti go-brāhmaṇebhyo ‘stu lokās tiṣṭhantu śāśvatāḥ jayatām rāghavaḥ samkhye rāvaṇam rākṣasesvaram

At that time, those gods along with sages, said, “May all be well with the *Go* and *brāhmaṇas*. May all the worlds endure forever. May Rāma conquer Rāvaṇa, the master of Rākṣasas.” (Rāmāyaṇa 6-96-19)

In contrast, we can see that *asuras* such as Hiranyakaśipu, Hiranyakṣa, Kamsa etc. try to destroy the Vedas, *brāhmaṇas* and especially *Go*:

yatra yatra dvijā gāvo vedā varṇāśrama-kriyāḥ tam tam janapadam yāta sandīpayata vṛścata

“Go wherever there are the *Go* and *brāhmaṇas*, study of the Vedas, and activities of *varṇāśrama*. Set fire to those places and cut down the trees.” (ŚB 7.2.12)

tāvad yāta bhuvanā yūyam brahma-kṣatra-samedhitām sūdayadhvam tapo-yajña-svādhyāya-vrata-dāmināḥ

“While I am killing Viṣṇu, go down to the planet earth, which is flourishing thanks to *brāhmaṇas* and *kṣatriyas*. Destroy all the people engaged in austerity, sacrifice, Vedic study, vows, and charity.” (ŚB 7.2.10)

tasmāt sarvātmanā rājan brāhmaṇān brahma-vādināḥ tapasvino yajña-śilān gās ca hanmo havir-dughāḥ

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“O King, we, who are surrendered to you, shall therefore kill the *brāhmaṇas* who teach about Brahman, the persons who are engaged in austerities and sacrifices, and *Go* that supply milk, from which clarified butter is obtained for the ingredients of sacrifice.” (ŚB 10.4.40)

The reason behind this viciousness against these special beings is explained in the following verses::

viṣṇur dvija-kriyā-mūlo yajño dharmamayaḥ pumān devarṣi-pitr-bhūtānām dharmasya ca parāyaṇam

“Viṣṇu has his roots in the activities of the *brāhmaṇas*. He is sacrifice, the embodiment of *dharma*, the shelter of *dharma*, and the shelter of the *devatās*, sages, Pitṛs and all beings. (When the *brāhmaṇas* are destroyed, Viṣṇu will be destroyed) (ŚB 7.2.11)

viprā gāvaś ca vedāś ca tapaḥ satyaṁ damaḥ śamaḥ śraddhā dayā titikṣā ca kratavaś ca hares tanūḥ

“The *brāhmaṇas*, *Go*, Vedic knowledge, austerity, truthfulness, control of the mind and senses, faith, mercy, tolerance and sacrifice are the different parts of the body of Hari, (being the paraphernalia for a godly civilization).” (ŚB 10.4.41)

mūlam hi viṣṇur devānām yatra dharmāḥ sanātanaḥ tasya ca brahma-go-viprās tapo yajñāḥ sa-dakṣiṇāḥ

“The foundation of all gods is Viṣṇu, Who lives and is worshiped wherever there is the eternal *dharma*, the Vedas, *Go*, *brāhmaṇas*, austerities, and sacrifices accompanied with *dakṣiṇā*.” (ŚB 10.4.39)



--images from dharmakshetra.com & krishnasmercy.org

PARAMĀTMA-SANDARBHA:

PREFACE (2)

published by New Śrī Haridās Nivās, Spain

According to the *advaita-vādīs*, the sky which is contained in the pot gets merged with the outside sky when the pot gets broken. There is no separate existence of the sky in the pot anymore. In the same way, in the liberated stage the *jīva* gets one with Brahman, without maintaining her separate existence.

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According to Paramātmā-Sandarbhā, the jīva is minute, has minute śakti, and it is never possible for her to get one with the all-pervading Brahman, Who possesses all śaktis. Indeed, the jīva is always – i.e., in the past, present and future – separate from Brahman.

A rod of iron, which becomes red hot when placed into fire, attains the similitude of character (tādātmya) with fire, but does not lose its own existence. It always maintains its separateness. In the same way, although in the liberated stage the jīva attains the similitude of character with Brahman, and is present in the existence of Brahman, she distinctively maintains her separate existence.

Here the word mukti refers to the attainment of the lotus feet of Śrī Bhagavān, i.e. of Brahman endowed with peculiar characteristics (savīśeṣa-brahman).

The bound jīva is a servant of māyā that makes impossible possible and that is subject to Bhagavān. The jīva is subservient to māyā. (However) in her intrinsic nature, the jīva is a servant of Śrī Bhagavān, and the only task of a servant is to serve one’s master.

Although the sunrays originate in the sun, the sun does not have the intrinsic nature of the sunrays. Rather, the sun’s svarūpa is distinct and superior to the sunrays. In the same way, jīva is a portion of Bhagavān, but Bhagavān’s svarūpa is superior to that of jīva. Although the jīva, compared here to the sunrays, is different from Bhagavān, likened here to the sun, she is also non-different from Him, being His portion. This is acintya-bhedābheda-vāda, accepted by the Gauḍīya Vaiṣṇava ācāryas, and is treated in detail in the present work.

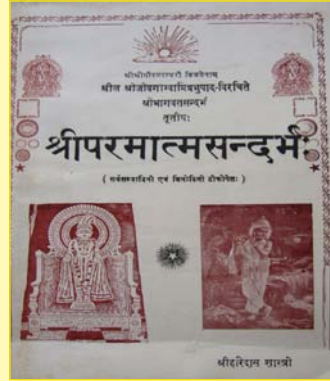


The Sandarbhas were composed in a condensed manner by the South-Indian Śrī Gopāla Bhaṭṭa Gosvāmī, the son of Śrī Venkāṭa Bhaṭṭa, who compiled the essence of siddhāntic granthas written by Śrī Madhva and Śrī Rāmānujācārya. Śrī Jīva Gosvāmī gave the said work a sequential structure.

These are the titles written by Śrī Jīva Gosvāmī: Six Sandarbhas, Sarva-Samvādinī, Gopāla-Campū, Hari-Nāmāmṛta-Vyākaraṇa, Dhātu-Mālikā, Sūtra-Mālikā, Govinda-Virudāvalī, Mādhava-Mahotsava (Mahākāvya), Saṅkalpa-Kalpa-Vṛkṣa, Śrī-Śrī-Rādhā-Kṛṣṇa-Kara-Pada-Cihna-Vinirṇaya, Bhāvārtha-Sūcaka-Campū,

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Rādhā-Kṛṣṇa-Arcana-Dipikā, Bhakti-Rasāmṛta-Śeṣa, commentary on Ujjvala-Nīlamanī, commentary on Bhakti-Rasāmṛta-Sindhu, commentary on Brahma-Saṁhitā, commentary on Gopāla-Tāpanī, Agni-Purāṇīya-Gāyatrī-Vyākhyā, commentary on Yoga-Sāra-Stava, Śrī-Bhāgavata kī Laghu-Vaiṣṇava-Toṣaṇī, Krama-Sandarbhā, Bṛhat-Krama-Sandarbhā etc.



In the opinion of Śrī Caitanya Deva, Śrīmad-Bhāgavatam indeed is the unique pramāṇa because it stands for all Vedas and śrutis. Thus in the Six Sandarbhas, the object of knowledge, as shown below, has been expounded through the ślokas contained in the Śrīmad-Bhāgavatam.

ārādhya bhagavān vrajeśa-tanayas tad-dhāma
vṛndāvanam ramyā kācid upāsanaṁ vraja-vadhū-
vargeṇa yā kalpitā
śrīmad-bhāgavatam pramāṇam amalam
premā pum-artho mahān
śrī-caitanya-mahāprabhor matam idam
tatādaro naḥ paraḥ

Bhagavān, the son of the master of Vraja, is (our) worshipable. His abode is Vṛndāvana. The gopīs of Vraja adore Him with ramyā upāsana. Śrīmad-Bhāgavatam is the immaculate pramāṇa. Premā is the supreme goal of human life. We hold this opinion of Śrī Caitanya Mahāprabhu in great esteem.

gūḍhārthasya prakāśaś ca sārōktiḥ śreṣṭhatā tathā
nānārthavattvaṁ vedyatvaṁ sandarbhaḥ
kathyate budhaiḥ

A literary work that elucidates the confidential aspects of the subject, provides the essence of the statements, is superior, deals with various meanings and contains vedyatva, i.e. the subject matter that is necessary to know, in abundance, is called Sandarbha.

First, in Tattva-Sandarbhā, when determining the inconceivable Reality (acintya-tattva), the status of pramāṇa has been established in Vedas, Upaniṣads, Purāṇas etc using the scriptural logic. On that occasion, the reflection on the svarūpa of īśvara, jīva, prakṛti, time, karma etc has also been done.

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In Bhagavat-Sandarbha, the reality concerning Bhagavān has elaborately been dealt with. In Paramātmā-Sandarbha, the topics of Paramātmā, jīvātmā and śaktis have been considered. In Śrī-Kṛṣṇa-Sandarbha Śrī Kṛṣṇa's being Svayam Bhagavān has been established, dispelling thus all doubts in this regard. Bhakti-Sandarbha has expounded on bhakti, the king of all sādhanas (spiritual practices) and sādhyas (goals to be achieved). Prīti-Sandarbha has determined the nature of prīti unto Bhagavān, the highest goal of human life.

Paramātmā-Sandarbha is accompanied by the commentary called Sarva-Samvādinī. The following topics are mentioned there:

- (1) anubhūti and samvit,
- (2) explanation of the word aham ("I"),
- (3) refutation of the one-jīva theory,
- (4) jīva is minute,
- (5) jīva is knower and agent,
- (6) jīva comes from Paramātmā,
- (7) reflection on the three doctrines beginning with pariccheda,
- (8) the difference btw. Brahman and jīva caitanya,
- (9) refutation of the vivarta-vāda,
- (10) pariṇāma-vāda,
- (11) acintya-bhedābheda-vāda,
- (12) deliberation on caturvyūha,
- (13) establishing the opinion of Pañcarātra, etc.

GENEALOGY OF ŚRĪ JĪVA GOSVĀMĪ CARAṆA

Jagadguru, the king of Kārṇāṭa (1203 Śaka) had a son Aniruddha (1238 Śaka), who had two sons, Rūpeśvara and Harihara. Rūpeśvara's son Padmanābha had five sons: Puruṣottama, Jagannātha, Nārāyaṇa, Murāri and Mukunda. Mukunda's son Kumāradeva had five sons: the names of the first two are unknown, Amara (Sanātana), Santoṣa (Rūpa) and Vallabha (Anupama). Śrī Jīva was born to Vallabha.

Among the six Gosvāmīs, who were followers of the lotus feet of Śrī Caitanya Deva – called Śrī Rūpa, Sanātana, Gopāla Bhaṭṭa, Raghunātha Bhaṭṭa, Raghunātha Dāsa, and Śrī Jīva Gosvāmī – and who came together in order to propound vraja-bhakti following the authority of Śrīmad-Bhāgavatam, Śrī Jīva Gosvāmī is supreme (anyatama).

There is a difference of opinions as to the time of his birth. In fact, he appeared in 1433 Śaka period and made his disappearance in 1518 Śaka period on the third day of the bright half of the month of Pauṣa.

--taken from Preface to Paramātmā-Sandarbha written by Śrī Haridās Śāstrī Mahārājī; --first image from foundwalls.com

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NO FALL FROM VAIKUNṬHA (5)

published by Āditya dās, Israel

Mahārāja explains this anādi, what he has explained earlier in great detail. He explains it again because all these things we have to know, in the answer to your question we need to know those fundamentals, why we did not fall down from Vaikuṇṭha.

In the word "anādi" prefix "a" means negation, it means "na". The word "na" has many meanings, six meanings actually. Which meaning do you give here?

Mahārāja explains this by relating four kinds of non-existence discussed in nyāya.

Prāg-abhāva [previous non-existence, as of a jar before it was made], pradhvaṁsa-abhāva [subsequent non-existence, as when a jar is broken to pieces], atyanta-abhāva [complete non-existence, like horn of a hare or lotus in the sky] and anyonya-abhāva [mutual non-existence, as a jar does not exist in a cloth nor a cloth in a jar].

These four categories are divided again into two, one is saṁsarga-abhāva and another is anyonya-abhāva. In the saṁsarga-abhāva again those three come, prāg-abhāva, pradhvaṁsa-abhāva and atyanta-abhāva.

We have to understand these basics about these abhāvas properly because we are here to counter Śāṅkara and to show how this sādhana is necessary and to explain what is liberation and even in liberation how we maintain our distinction from the Lord.

If we say that we are eternally bound, it means that we don't have knowledge of the Absolute, now. But unless we have knowledge of the Absolute, then there is no question of getting liberation and trying to attain the Lord. We have to have knowledge of the Absolute.

But how does the knowledge of the Absolute come? For that you have to explain properly about the bondage, the state of no-knowledge. Our non-existence of knowledge, is it prāg-abhāva, pradhvaṁsa-abhāva, atyanta-abhāva or anyonya-abhāva?

Mahārāja says that if it is anyonya-abhāva [mutual non-existence], means in jīva knowledge does not exist, like in a pot clothness does not exist, never exists, and in cloth the potness never exists...

If we accept that it is anyonya-abhāva, then there can be no knowledge in you. Because knowledge never exists in you, now there is no knowledge in you.

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There is no clothness in pot, at this time. But would it exist in future? We say “No, it will not exist in future”. Why we say that it will not exist in future also? Because there is *anyonya-abhāva* in that. Means in pot the clothness never exists and in cloth potness never exists. So, there is no question of clothness coming into pot and potness coming into cloth. Similarly, now we don't have knowledge.



If you explain this non-existence of knowledge in terms of *anyonya-abhāva*, in future there cannot be any knowledge, either. So this non-existence is not of this kind, *anyonya-abhāva*.

Then if you talk about *atyanta-abhāva* [complete non-existence], *atyanta-abhāva* means it never existed. The horns of a rabbit never existed. When it takes birth they do not exist, in future they will never exist. And they do not exist for any rabbit also.

For example, a cow is white. But it does not mean that cow can never be black. There could be one cow which is black, some cows which are black. But horns of rabbit are never existent.

Similarly, if you explain the non-existence of knowledge in terms of *atyanta-abhāva*, then we are never going to acquire knowledge, because there is non-existence of knowledge in us. Our lack of knowledge is characterized by eternal non-existence of knowledge. So, in future, there cannot be any knowledge for us.

And then we come to *pradhvaṃsa-abhāva* [subsequent non-existence]. *Pradhvaṃsa-abhāva* means that after a pot is destroyed, there is non-existence of a pot. Before the creation of a pot there was non-existence of a pot. After a pot is destroyed there is also non-existence of a pot. And after it is destroyed, there can never be [that very] pot again.

If you create a pot, this is another pot, it is not this pot. A pot never existed and came into existence. This is different from a pot which was destroyed. The pot which was destroyed can never come into existence.

If you say that there is *pradhvaṃsa-abhāva* of knowledge in us, then there can be never knowledge in us. Because destroyed knowledge can never be created again. It will be new knowledge.

And now, finally, we come to *prāg-abhāva* [previous non-existence]. *Prāg-abhāva* means a pot is still not created, there is non-existence of a pot, but it has a potential to be created. *Prāk* means “before”. Before of what? Prior to the existence of a pot. *Prāg-abhāva* means the non-existence prior to existence of a pot.

In this very sentence we see that it talks about existence of a pot. This non-existence leads, ultimately, to existence of a pot. There is possibility of that. Not possibility, it is sure, it is going to happen.

In the same way, in the case of *jīva*'s ignorance, there is *prāg-abhāva*. There is *prāg-abhāva* of knowledge, means there is non-existence of knowledge, which is prior to existence of knowledge. Which means that we can acquire knowledge in future.

A *jīva* has *svarūpa-yogyatā* of this knowledge. “*Yogyatā*” means “eligibility”. “*Svarūpa*” means that this eligibility is internal to him, it is his own. This eligibility is not external to him, he has this internal eligibility to acquire knowledge.

And he acquires knowledge by the mercy of the Lord, because of which he becomes favorable to the Lord.

--to be continued, --images from chandrakantha.com & pinturayartistas.com

--taken from Mahārājī's darśan ‘No Fall from Vaiṣṇava’, available at the facebook page of Āditya dās

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